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beliefs in the total organization of our experience than to try to reinstate realism? If the resulting theology should be classed with philosophy rather than with science, would not the true affinity of religious beliefs be indicated?

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RECENT DISCUSSIONS OF ETHICS

An interesting and valuable presentation of human conduct from the pen of a well-known writer has as its core the Morse Lectures delivered at Union Theological Seminary, New York City, early in 1919.¹ Not a little material, however, is interwoven from the author's earlier publications, together with some that has never before appeared in print. The standpoint is that of modern psychology, especially as held by the author himself, and the aim seems to be to reinterpret many traditional theological terms with the view to determine how much of the old may be retained and what one's attitude should be toward the changed and changing environment.

There are three main divisions of the book, viz., "The Correlation of Mind and Conduct," "Some Implications of the Correlation," and "Guides to Conduct." In the first part the author shows his opposition to the so-called "behaviorists" who ignore consciousness as such, and also indicates his appreciation of the psycho-analyses of the Freudians, although he himself is inclined to lay more stress upon the full, wideawake consciousness than upon any isolated, more or less "sub-attentive," complexes. In these discussions, too, he lays the basis for his detailed analyses of conduct in the later parts of the book. It is also here that he elaborates his conception of the "self" with the rather startling result that it is changing rather than fixed in its nature, as the soul has so frequently been regarded in the past.

In dealing with the "implications," our author discusses first "creativeness and ideals," both of which give evidence of "freedom," and since he extends the concept of the natural beyond its old boundaries and assumes that Nature is not so rigid as often conceived in the past, he feels justified in asserting a kind of freedom in the world. This leads to a consideration of "responsibility," which he carefully discriminates from "accountability" and identifies with "authorship." One might be insane or forgiven, and yet through authorship responsible.

¹ *Mind and Conduct*. By Henry Rutgers Marshall. New York: Scribner, 1919. x+236 pages. \$1.75.

"We never err or sin," he maintains, "but we recognize in reflection that we *have erred* and *have sinned*, or that we are *about to err*, or *about to sin*." It is upon the basis of careful distinctions in time and nice discriminations as to the self that he reaches this conclusion.

The third part of the book he begins with a careful discussion of the nature of pleasure and pain in accordance with his published views on these topics, and then gives an exposition and critique of "hedonism," both ancient and modern, and discounts it as inadequate. In connection with "Happiness," his next topic, he treats "impulse" and "desire," the former being due to the "inhibition of instinctive tendencies," and the latter to the inhibition of an idea. In either case, however, when ultimately realized, pleasure is an accompaniment. In this section, too, he defines "moral conduct as an adventure in relation to the future," and consequently it is correlated with reason, which deals not with the past, as the instincts do, but with the future. This leads to a felicitous discussion of "Intuition and Reason," in which the former is shown to have a real meaning as a short cut to a conclusion in a habitual or racial environment, while the latter deals with new situations. An evaluation of reason and intuition in the light of current discussions, with the emphasis on reason, closes the main part of the book.

There are, however, two further valuable discussions as appendixes, one dealing with the vexed problem of the relation between the mind and body, with the emphasis on neither interactionism nor parallelism but on "correspondence," and the other with the reality of the external world, which he assumes as true, but insists that it is only an assumption, although verified as much as any scientific hypothesis can be.

On the whole, the book is without doubt a valuable contribution to current discussions of ethics, and at the same time affords a tentative psychological basis for a real advance in theological reconstruction. It is a closely reasoned work from premises elicited by careful psychological analyses, and the conclusions in the latter part seem inevitable upon the basis of the earlier detailed studies. None the less, morality seems to be limited to too narrow a field, since only that is moral which deals with the future and is guided by reason, while slight changes in psychological statements, which in the main are satisfactory, might lead to not a few changes in the various conclusions. There is an air of finality, of absoluteness, which hardly accords with the notoriously unsettled state of modern psychology. It is commendation, however, rather than adverse criticism which the reviewer feels toward the entire work.

A little book from the pen of the emeritus professor of philosophy and ethics at Harvard University presents the major portions of a series of lectures delivered on the Ely Foundation at Union Theological Seminary, New York City, in the spring of 1918¹. As the author indicates, the doctrine of the book is not new, but "has ever guided the best endeavors of mankind." It was elaborated and presented on this occasion to meet the current partisan treatment of "altruism and egoism, socialism and individualism," which are so frequently today "sentimentally arrayed against one another as independent and antagonistic agencies." "Socialism," he maintains, "which does not promote individuality, and individuality which does not tend toward an ever-completer social consciousness, are alike delusive. Each must find its justification in the service it is able to render to its pretended foe."

At the outset the author deals interestingly with "Manners," in which there is a large element of egoism, and then turns to "Gifts," which, superficially regarded, are decidedly altruistic, but upon deeper analysis are shown to endanger the recipient, unless the larger social whole is kept in view by both the giver and the receiver. Incidentally, too, in this connection, there is a little negative material which inferentially has a bearing upon the current discussion of the "League of Nations." "All men are not alike," our author says. "Relation to me does constitute a special moral claim. Shall I treat my mother as I would any other old lady? . . . I say no. . . . The family tie means something. The tie of country means something."

The third main topic dealt with, and constituting, in fact, about one-half of the book, is "Mutuality." This is a kind of reciprocity between egoism and altruism, and as such is regarded as a higher, "purer altruism," which our author illustrates by the limited mutuality of a partnership and more completely by love, which he discusses in connection with six simple questions. These questions and their discussion contrast "love and liking," "love and friendship," suggest that the lover's attitude, while altruistic, "includes and magnifies egoistic regard," that he "is rich in what he receives, but poor" in comparison with the object of his love, and that love is not permanent but requires constant cultivation and is averse to the sense of duty.

This intense personal relation, however, our author thinks of as limited to a narrow circle, generally only two. To meet the needs

¹ *Altruism; Its Nature and Varieties*. By George Herbert Palmer. New York: Scribner, 1919. x+138 pages. \$1.25.

of world-society, he develops "justice" as an "impersonal extension of love," since "justice seeks to benefit all, but all alike. . . . All the altruism of love is here, he insists, "but without love's arbitrary selection and limited interest." This progression from the narrow boundaries to the larger whole is very persuasively presented.

The book as a whole constitutes a fresh, rather novel, treatment of these several themes, and is decidedly convincing in its main position, especially for one who, like the reviewer, holds views that are similar, although developed differently.

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BRIEF MENTION

NEW TESTAMENT

WHITING, CHARLES C. *The Revelation of John*. Boston: Gorham Press, 1918. 259 pages. \$1.50.

The Book of Revelation is here presented to readers from a strictly historical point of view. The volume includes a brief introduction, a commentary, and a translation of the Greek text. The Introduction deals more particularly with the circumstances under which the book was written, while the commentary expounds its meaning from the standpoint of the original author and his readers. The exposition of the text follows a somewhat elaborate scheme of topical analysis borrowed in the main from Swete's well-known commentary, from which our author seems to have gathered most of the notes which have gone into the making of his own book.

S. J. C.

PRESTIGE, LEONARD. *The Virgin Birth of Our Lord*. London: Scott, 1918. viii+136 pages. \$1.15.

This defense of belief in the virgin birth is a volume in the series of "Handbooks of Catholic Faith and Practice." It is a characteristic product of very conservative Anglican scholarship. The interest of the book lies especially in the fact that its author attempts to find a rational basis for his faith. He does not question the authority of the church to proclaim the validity of the doctrine, yet he would supplement this authority by a discussion of historical evidence and philosophical probabilities. His method of maintaining that the virgin birth was not contrary to natural law is to affirm that it was a new creative act on the part of God.

S. J. C.

ROBINSON, BENJAMIN W. *The Life of Paul*. Chicago: The University of Chicago Press, 1918. xiii+250 pages. \$1.25.

The author's purpose, as stated in the Preface, to write a "handbook to serve as a guide in so reading the ancient in the light of the modern that the student will be able to derive a clear and accurate conception of the apostle and his achievements" seems to have been admirably accomplished. The apostle is made to live naturally in the environments of his time, which the author makes so realistic as to dispel